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the last. The grandmother will often remain behind taking care of the young children while the parents are out working. She may punish the children either by admonition or by slapping them. Generally, there seems to be more roughhouse behavior among the children of the household when the grandparent(s) are present than when are just the parents.

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When the in-laws and/or other relatives are resident in the house the same atmosphere tends to prevail. Each nuclear family occupies a section of the house. Sometimes a cubicle is built for sleeping and storing purposes. Meals are prepared separately and consumed individually. No one eats together as a group. The men are served first. One may be in a hammock, another seated on a bench, yet another may be standing off by himself at the front of the house watching the river. They eat where they are. The women and children eat after the men have eaten. They tend to form more of a group because of the proximity of the cooking area and they converse more together while they are eating than the men do.

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Newcomers to the household group such as a new son or daughter-in-law, tend to be shy and quiet. In

time this passes. The daughter-in-law is expected to help her mother-in-law when needed, but as both women have to work with and cook for their respective husbands, no onerous burdens are placed on the daughter-in-law. The household has no direction as such. Each nuclear family attends to its own tasks. If asked, they aid in the planting and weeding of the gardens of other co-residents but only if this does not detract from their own work. In temporary work-visits a man works for his in-laws in the following way. A man works with the man who married his sister but not with brothers of his brother-in-law. On the other hand, a man is expected on request, to work for any of the brothers and/or parents of his wife.

Distant kin who may be referred to just as "family" may be resident in the household for varying periods of time, sometimes for years. No special disabilities are entailed and behavior is as described for close kin.

Compadrazgo. The indisputable mark of Iberian contact in the New World is in the social institution

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marriage, and she accepted. Lorenzo claimed that he never consulted the girl's mother [her father was dead], as he was ashamed and afraid of her. Because Lorenzo's parents were dead, he moved into his mother-in-law's house. After several years the young couple was married by the Catholic priest in Punta Venado.

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After the death of his first wife, Lorenzo lived in his mother-in-law's house for about five years. He stated that after his wife died, her mother told him that he was no longer her son-in-law. Thereafter, apparently she either did not prepare his food or did not do so properly. Lorenzo says that he did not argue with her but continued living there for five years, nevertheless!

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One night Lorenzo attended a party given at the home of Antonio Largo. He saw his present wife there for the first time and was immediately attracted to her. While the men and women are somewhat separated at fiestas, the women serve the men guarapo /wápu/, a fermented sugar cane drink, and at these times some conversation may be had. Lorenzo told her that he wanted her to come away with him "immediately."

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